THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."—ISAIAH 61: 1, 2.

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A NEW YEAR'S REVERIE.

BY ELDER CHARLES R. MABEY, PRESIDENT OF THE BERLIN CONFERENCE.

IT was New Year's eve long ago, and we sat by the fire, my spirit and I—gazing upon the year as it departed with its burden of good and bad deeds. The dying embers emitted just enough light to illuminate us without showing up too many of our faults; and we cogitated over the things we had done, and discussed our plans for the coming twelve-month, as all good souls do at such times. I, the weaker part, was for giving up and making no further efforts to better myself or the world. "It is no use," I said, "here we are, you and I; we have toiled to overcome evil and do good, but for my part I think we have failed most miserably. Even as nations die, so are we individuals; it is an inevitable sinking until we pass away. We have not moved one foot ahead since last year. It seems to me there is no reward in trying to make ourselves better. In this great throbbing world of sin, what are we? Our weak exertions are tossed aside and we are laughed to scorn. Can there be a God, who lets us suffer so? I can see no purpose either in the development of human beings or of the race. And these religions; they can prove nothing. The world is not progressing in spite of the doctrines of Christ. Despite all you say of love and of peace and of good will, I ask, where are we? We are no more advanced than when He appeared. Your preachers rant about Him and how He will finally save us. I grant that He was a living, vitalizing fact

nineteen centuries ago, but to-day is He not like Confucius, and Brahma and the Grecian gods—dead? And we are dead, so far as improvement is concerned. See what Martin Luther, Erasmus and Wycliffe attempted to do. For a time we thought that they would accomplish something, but their work, too, has gone up with the smoke of the burning heretics; and you must admit that in this Babel of money and cant, of hatred and professed Christian charity, of worldly power and moral deterioration, we are sorry subjects of a race 'saved by grace.' As with Olympian Zeus, and the Chaldean sun-god and the hawk-headed Ra of Misraim, has not this Jesus perished on the rock of the ages? If we had something stronger to resuscitate the dying spirit of honor and morality, this Redeemer would still be an object worthy of our veneration; but as it is, the whole fabric of the superstitions of the past is destroyed, and it seems that the whole army of the gods has been annihilated by the sword of Time. We need Him as He promised He would be—a comforter, a strength, a power. But all is formality; life is a sham; and the religion of the Son of Man has disappeared from the earth."

I was silent; as the coals sank into their ashy bed and slept, so was I soon wrapped in slumber. My spirit carried me back to the beginning. I stood upon a high mountain and watched the nations of this sphere march silently by, each to its self-appointed doom. I heard the tumult of mighty armies matched in mortal combat. Then I was drawn away from these to a remote village in one of the newly acquired provinces of Rome, where night like a veil of peace hung over the resting world. There a male child was born. I heard the shouts of glad hosannas proceed from the very throne of God, and the conscious heavens joyous of the event, set a new diamond in the bosom of the sky. I saw wise men engaged in their nocturnal orisons out in a lonely eastern desert, and when this new jewel sparkled in the western darkness, they followed its blessed light and were led to the cradle of Him that was born. That was the Star of Bethlehem, and the child was He who was to be King of the Jews.

My spirit whispered to me, "Canst thou deny that the world has been prepared for His coming, and that an Almighty Hand is shaping the course of the nations? Read their story as written across the blood-stained face of the earth, and then say whether thou doubtest. There lies Egypt on the banks of the lazy Nile. What of its boasted glory and its unconquerable people? Long, long ago, just as the curtain of history was lifted, she emerged out of the twilight of the past, wielded the scepter with mighty hand for thirty-five centuries and now reclines 'a broken reed'—a monument to human vanity and to a religion corrupted and falsified to please the lusts of man. Canst thou say that yonder bleeding country is not waiting for something stronger than empty show and pampered pride? What of her rival between the two rivers across that wide Arabian desert? She, two, has fallen a victim to her own soul-destroying belief. Her deserted cities and ruined palaces and desolate lands prove that sun-gods, fire-worship and human sacrifice have no part in saving man. What a miserable wreck of a people whose hosts shook the earth in their proud march to victory!

"And your boasted Greece and Rome! Have they not also proved the futility of man-made religions? Beautiful, educated, refined Greece, the day-star

of art, the mother of free institutions, whose beginning is so inextricably mixed with legend and myth, has long since abandoned her marble temples and cast away her golden-headed gods as the playthings of a childish age, and now drifts into a hopeless Atheism with all its depravity and sin. Rome, less original and artistic, but more war-like and cruel, appropriated the deities of her sister across the sea, and reared to herself an empire the like of which has never been seen before. Her greatness must depart as a vision of the night. Jove is not dead, wait yet awhile. Mars still lives to curse the children of Romulus and Remus. Patience! The blood of the Christ will strike them with a fright of horror from which they will never recover. They are now slowly sinking from an inward atrophy, and will perish for want of the nourishment they cannot feed to the hungry spirits of their votaries. Rome and Greece have attained greatness, but it is the high-water mark of advancement to nations led by such morals and ideas. Their philosophers were grand and logical, but grandeur has no power to satisfy the cravings of the human soul, and cold logic will not feed the spirit hungering for love. Reason without the fire of eternal hope leads to debauched despair. Their Apollos and Minervas and Junos were beautiful, but no mortal followers ever listened to their words of wisdom on the plains of Greece and Italy, no disciples followed them through the streets of Athens and Rome to catch a breath of their knowledge. Not one of them was hung upon a cross of shame amid the jibes and taunts of a base multitude. They are too impossible for human beings to believe in. They are too base in their passions to be Gods, and too cold in their austerity to win the affections of flesh and blood. They are great as legends, and useless as facts. They are mysteries conceived by the human mind to account for things it does not understand. Jove is dying! The whole pagan world awaits breathlessly the fate of its divinities, and hopes for a something to crystallize the whole philosophy of the human family into that one word *love*. These peoples have been great in their way and under the guidance of God they have been working out the measure of their creation; for 'He grants unto every nation according to its needs and wisdom.' He directs their energies in harmony with His omnipotent will. They are permitted to exercise their own free agency, but He sees that the final issue is in conformity to His plans.

"And the Jews, the chosen people of the Lord, they are also expecting a Messiah. But for what purpose? Simply to gratify their selfish national desires for glory. They hope for One who will remove them from material bondage and restore to them the kingdom of David and Solomon. No spiritual hopes govern their feelings. These are long since dead. Their religion is nothing more than a form of godliness; their ordinances are mere hypocritical expressions of selfishness. The Jewish soul has become so warped by sordid desires and ambitions that it is in a worse condition than the pagan. Thus will the designs of God be executed. The Jews will reject and crucify their Messiah, and the Lord will say unto them which were not his people; 'Thou art my people; and they shall say, Thou art my God,' for He has prepared the soil and we shall yet see if it bear the fruit.

"Here is the world dying for a fact, and praying for a more certain hope. Jesus Christ, the new-born babe, is that fact. He will startle the nations

with His simple philosophy of love; He will gird the earth with warming flames of charity; throughout all ages His life will be a model of manhood, of purity and of divinity. He will be simple but grandly God-like. His is no childish, dreamy, insipient love, no insane raptures or foolish displays of vanity, but a plain, tangible human action manifested by a soul of adamant. His miracles are not performed with a desire to gain applause; like His talks and actions they all convey an important truth and confirm every statement. His death lays the capstone to the temple of love which He rears to all who will enter there. He seals His testimony with His blood—the highest sacrifice which mortal or God can lay upon the altar. Peace, restless clay, yet a little while and thou shalt behold!"

I gazed and saw the followers of the Crucified One carrying the new message to the uttermost confines of the known world. I saw the dark hatred of evil spirits as they scowled upon these apostles of truth. The tentmaker of Tarsus, the Galilean fishermen, and the learned Apollos fired the heathen creation with their simple tale of the life and death of the Son of God, and the hope He had brought to mankind. The heralds of this new religion spread the glad news first to Antioch, then to Athens, and then to the Imperial City itself. There the followers of pagan deities, stirred to all the bitter malevolence of accursed demons, assayed to stifle this faith in its inception. I beheld the hosts of Christians in the well-governed empire of the Cæsars plundered and killed by the enemies of God; the beasts of the bloody arena crunching the broken bones of their victims before the excited multitude in the Coliseum; the parched visages of the disciples of Jesus, as their frayed bodies writhed under their "shirts of fire;" the frightened followers of the lowly Nazarene winding their torch-lit way through the labyrinthian passages of the catacombs. My being sickened as I heard the death-shriek of virtue in a thousand cities on the Mediterranean, and the wail of an army of Christian orphans on the very spot where Virginius saved the honor of his daughter with a dagger.

"Rest, weary clay," said my spirit. "The orange blossoms still bloom for a season, and the cyprus is yet green. All is not over. Thou seest that Greece is too old and callous, and Rome, too vicious and corrupt. In both countries true manhood has died as a national trait, and where it still exists in individuals, it is soon stamped out by the pollution and sin of an empire the like of which for heartless cruelty and bloodthirsty avarice has never cursed the weary earth. So long as a vestige of purity remains, just so long will evil strive to throttle it. It has already overcome the very best blood of the Church. Only the weaklings are spared to serve as tools for the victor to enjoy the spoils. When Rome makes a conquest over a savage tribe or an enlightened nation, she pays her hirelings well from the captured booty. It has always been thus, and is nothing strange that she does in this instance. This is not the first time that a government has adopted a religion to suit her own particular convenience, instead of relying upon the conviction of the soul in deciding the soul's weal. Rome conquered nations and stole their gods. The idols of Canaan were a snare to the Israelites at Bochim. So is it also plain that Rome will do this very thing to Christianity. The leading spirits of the religion put to death, she perceives something to gain in the acquisition

of this new doctrine, if she can only alter it to satisfy her own pagan conscience and the lusts of her citizens. Thus Christianity becomes the Roman state religion. The chief offices are given to her favorites who from now on receive a stipend. New positions are created for the ambitious, but all is done on a gradual scale so that no compunctions of guilt will prick the feelings of some of the more delicate ones. The pomp-loving Bishop of Rome becomes Pope; each member of the rabble is presented with a piece of gold and a new suit of attire to satisfy their demands. The religion is still more Romanized by the adoption of other heathen forms. The offering of prayers for the dead comes from the earlier founders of the republic who in turn borrowed it from Egypt; Christmas, which is adopted as a church holiday, is accepted as a contribution from the old Teutons who celebrated the gathering by exactly the same festivities; infant baptism is evidently Persian; the burning of incense is also pagan as it was abhorred by the early Christian fathers; the whole category of priests and nuns is merely a new name for Vestal virgins and Roman priests; the kissing of images is only another form for kissing an idol; and praying to the Saints and Mary is substituted for prayers to the heathen gods, *ad infinitum*. In other words this false Christianity is paganism covered with a cloak of hypocrisy. The heathens killed the true disciples of Christ and stole their attire. Naturally the powers of the Gospel die. No faith, no fruits; no labor, no hire; no deeds, no reward. So disappears true Christianity from the earth. The Almighty takes the authority to act in His name away from men until His own due time. Christ came and redeemed us, but the soil is not yet prepared for the nourishment of the seed and the development of the tree. Behold!"

I saw the death-cloud of Catholicism settle down like a dark mantle upon the face of a continent and smother the souls of men. For a thousand years I could discern nothing but the blackness of night, except when a lurid flash of lightning pierced the dank mists and disclosed the foul deeds of a race given over to the fiends of hell. Anon I could descry some brave child of God try to free himself from the curse, fight nobly for the right, and ignominiously perish amid the exultant shrieks of the implacable foe. The half-stifled crys of anguish and the groans of the dying, coming up from out that gloom, chilled me with horror. With an appealing glance I turned to my spirit and asked "How long, oh how long must this be?"

"Calm thyself, companion of the dust, and look!" Again I gazed and saw the mists clear partially away, and there was a triumphant shout as from a host of glad soldiers on the field of victory. As the pall lifted, men moved in quick tread overcoming the powers of darkness, and gradually clearing away the deception which had surrounded them. Then they essayed to restore the damage done during the ages of sorrow and despair. Again and again they attempted, but it was fruitless. Nothing daunted, they directed their energies towards the betterment of their race. And ten times ten thousand earnest men, engaged in this noble cause, converted the desolate land into fruitful gardens; the abundance of the valleys, and the treasures of the hills were unlocked by the magic key of wisdom, and from the hidden recesses of the earth rolled forth wealth surpassingly great; the doors of the store-houses of knowledge were opened and abundant streams gushed forth to lave the

wounded feelings and to slake the thirst of the drooping understanding. Bold spirits put out upon the lonely waters and after many days of terror discovered new lands. Then there was a restless stir in the old world; vast concourses of people left their familiar shores to trade with the new, and a countless army of ships whitened the seas as their hulls plowed the virgin emerald of the deep. Thus were the families of the earth linked by a chain of commercial intercourse. But men longed for a more excellent hope, for the old hope had passed away. As they advanced in intellectual power they retrograded in faith and detested superstition. The reaction of ten centuries of gross ignorance had a tendency to destroy the belief in the Being who had given them life, because all loathsome deeds had been committed in His name.

"Why," I asked, "why is it that those good men whom we saw could not re-establish the truth? We are no better now than when we began, so far as religion is concerned. Certainly, we have been lifted out of our superstition and ignorance, but we have fallen into a pit of sordid and stoical atheism. The people need a more sure Word to keep them in the path of right."

"Patience, sufferer of the flesh. These, it is true, were delegated by heaven to prepare the way. They had no power to restore that which was no longer with them. They could not bring back the gifts and blessings of the Gospel because they had no authority; and that authority is the key which touches the main-spring of the Gospel machinery and sets it in motion. It is the life-germ to our religion. The most skillful planter cannot bring the dead tree to life, neither can the most learned doctor restore the dead man. He may be able to set broken bones and heal bruised flesh, but if there is no life his exertions are useless. This was exactly the condition with Luther and the others. The body was dead, and, try how they would, they could not revive it. They might electrify and magnetize, but all to no purpose. God, however, is determining the time and place of planting the seed for the growth of a new tree. He cannot have a people saved in ignorance. 'Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.' No one can be held in ignorance of the Redeemer's words and progress. Christ flourishes in the hearts of men when they know of Him. This was impossible when the Catholic priesthood permitted no one to read the Bible, but now ideas are disseminated among the nations and they are preparing for the planting of the seed. When that time comes it will never again be destroyed or be taken away by any people. No man can be saved in tyranny. In belief all must be untrammeled and have equal opportunities to save their own souls. This must be where institutions are free, and men can worship according to the dictates of their own consciences. That was why it was not for these men to plant the seed. There in America, away from the traditions of the old world, unbiased by any groveling superstitions or heathen practices, is the soil prepared by God for His chosen work. Yet awhile and Israel's King will establish His kingdom upon the western continent, and all men shall turn to it and say, 'Let us go up to the mountain of the Lord, and to the house of the God of Jacob.' Behold, once more!"

Again, as I looked toward the West the haze cleared away and disclosed a flood of light, in the midst of which two radiant beings, the Father and the Son, appeared to a mere boy in the wilds of far off America, and empowered

him to represent them among men. As they faded from view the light assumed the form of a brilliant orb whose blazing effulgence lit up the clouds of the East and swept them from the earth. And a cry as from a multitude as countless as the sands of the seashore swelled up to the heavens and I seemed to hear these words: "Behold! the Star of the Millennium.--The Tabernacle of God is with men. The mighty King in Zion speaks again unto His children. This is the beginning of the end. The Star of the West will serve as a beacon to the East, and illuminate the sky until darkness vanishes away and the Son of Man appears in power and great glory."

When I awoke the light of day streamed into the windows and I thanked God for the consolation which He had given me to carry me through the future trials of life.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges*).

THE Catholics dedicated their new Church in Ogden, December 15th. It cost nearly $100,000.

THE Zion's Co-operative Merchantile Institution gave one hundred tons of coal to the poor of Salt Lake City as a Christmas present. This is its usual Christmas gift.

ORGANIST John J. McClellan of the Tabernacle, recently took a trip to Denver to consult the author of a Mexican libretto for which Mr. McClellan has been invited to write the music.

THE Bear River Water company has been merged into the Utah Sugar company and the capital stock of the consolidation has been increased to $6,000,000, half preferred and half common stock.

THE sugar factory that is being built at Raymond, Canada, by the Knight Sugar company, has received a large part of its machinery. The building will be pushed during the winter, and will doubtless be in operation next season.

THE Consolidated Railway and Power company of Salt Lake City will soon begin the manufacture of its own street cars. It is found that the work can be done in Salt Lake just as well as in the East and home manufacture avoids delay.

ELDER JOHN J. FIFE, of Clinton, Davis county, died December 8th, while filling a mission in the Southern States, at Atlanta, Georgia. He had been absent from home somewhat over a year and had been an enthusiastic and faithful worker.

ISAAC M. WADDELL, a well known attorney of Salt Lake City died at his home, December 13th. He was born in Glasgow, Scotland, October 31, 1842, and when twenty-six years old emigrated to Utah, where he has filled a useful career in the development of the state.

PROFESSOR STANLEY PARTRIDGE, of the Brigham Young Academy, died at his home in Provo, December 6th, of apoplexy. Professor Partridge was grandson of Bishop Edward Partridge, the first Bishop of the Church. He was an accomplished musician and had a host of friends.

SINCE the completion of the standard guage of the Tooele branch of the Oregon Short Line, the sheep owners have been trying to secure a rate for the transporting of their herds from the winter to the summer ranges and back again. This will save driving the sheep hundreds of miles and will be a great advantage.

A REMARKABLE illustration of instinct and fidelity was recently given when a shepherd dog owned by Joseph Lownde of Douglas, Wyoming, returned footsore and weary to its owner after having been left at his mother's home in Sutton, Nebraska. The distance was 750 miles. The dog had been carried eastward in a baggage car.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 1, 1903.

EDITORIAL.

NEW YEAR'S GREETINGS.

As another year closes, we all, doubtless, feel the relief that comes when a difficult task is completed. We regret our mistakes and feel sorrowful on account of some things that have happened, yet we rejoice in the experiences we have gained, the good works we have been able to do, and the blessings that have been poured out upon us. We would not, however, turn back and live the year over again. We must bravely face the future and meet all that it has for us. What the new year will bring is yet a mystery, but we know how to prepare for all things. If we are thoughtful, upright and pure we need never fear the coming night or succeeding day. A common practice is to make new resolutions for the new year. It is indeed a suitable time to look over our past and judging from our mistakes determine on a better policy. In fact no day is unsuitable for us to decide to do better than we have done. In this matter, however, one important point should be observed. The resolutions we do make should be known to ourselves alone. We are almost sure to fail if we talk about them to others. There is no possibility of our friends remaining ignorant of our determination if we do really improve; and if we do not, we had better save ourselves the shame of their knowing our failure.

The twelve months now past have been very important in the European mission. During this time general mission conferences have been held in Germany, Switzerland, the Netherlands, Turkey and Scandinavia. Besides attending these and meeeting all the Elders laboring in the countries named, we have visited each conference separately in the British mission, and have found that the Elders are devoted to their work and that there is very little cause for censure. They have borne hardships and in some cases persecution without murmuring. The Saints, too, have been helpful, and the Lord is pleased with their faithfulness. He has shown this in many cases by healing the sick and bestowing other spiritual gifts and blessings upon them.

We urge the Saints and missionaries to be obedient to the laws of the land as well as those of the Lord. Let your influence go out for good government. You will realize that this is especially necessary, because there are many who wish to cast reproach upon us and they would like to see us break the laws and come into collision with the officers. Fortunately such enemies have had little gratification in this regard. Not only because we have enemies, but also because we love peace and order and desire to recognize worldly

authority as well as heavenly, we should love the country where we abide and seek to promote its interests. Pray for the rulers and law makers, and ask the Lord to incline their hearts to enlarge the liberty of His children in worshiping Him.

The Saints should be in no hurry to emigrate. Each year they spend in their native land can be made most useful in spreading the truth that they through grace have learned. They should not hide their light under a bushel but should let it shine before men that these may glorify the Lord. We desire that strong branches should be built up and that the local priesthood should help the Elders from Zion, that the missionaries may go into new fields and still not lose the ground that is already gained.

Many kind friends have been raised up to the Elders, and have given them money, food, clothing and shelter. We appeal to the world to do more for the support of these ministers of the Gospel who leave their homes and all that is dear to them and spend time and means in proclaiming the glad tidings. Their motives are unselfish; all the reward they expect comes in the consciousness of having done their duty and pleased the Lord. Invite these servants into your homes, supply their wants, and they will leave their Master's blessing with you. He has given you all you have; impart a little of your substance to aid His work. You may some day suffer hunger and destitution but if in the days of your prosperity you have given "a cup of cold water only, in the name of a disciple," you will be able to claim a blessing. When the day of judgment comes, the Lord will reward those who have given food and drink, clothing and comfort to the least of His brethren as though they had done it unto Him.

A little calculation will show what the Saints at present are sacrificing to bring the Gospel to the world. There are five hundred Elders in the European mission. They spend at least on an average fifteen dollars a month for maintenance. There is an average of one journey from Zion to Europe or return for each Elder each year, and this costs at a low estimate seventy-five dollars. Each Elder would produce above expenses an average of one dollar for each three hundred days in the year if he were home. This amounts altogether to an annual sacrifice of 277,500 dollars, or 57,812 pounds sterling. But this is less than a third of all the Elders that are absent from the valleys of the mountains preaching the Gospel in different parts of the world. An estimate including them all would amount to almost if not quite a million dollars a year.

Of course this expenditure is made with the utmost willingness, and if the Lord required our all, we should feel that we ought to give it ungrudgingly. Our only object in giving these figures is to show the strain that is being endured by the Latter-day Saints in Utah and the surrounding states for the sake of warning their fellow beings, for the whole of this amount comes from them.

The ministry must feel that the time is very precious, for the day of reckoning is not far off, and the reaping must be completed. There are many good, honest souls, who are trying to please the Lord by doing His will as far as they understand it. The responsibility is laid upon us to do all that lies in human power to bring the Gospel to them. The Lord alone can con-

vert them, and He should receive the credit for it when it is done. Be charitable to those who do not accept the truth. When they reject us and our message, we ought not to feel offended, but should be filled with compassion instead. To those who are laboring alone or in barren fields, we say, take comfort and rejoice, for you are in the place where the Lord wants you to be. All that you now sow shall some day germinate and bring forth a profitable harvest.

To the Elders and Saints of the European mission and to all peoples of this hemisphere we extend the heartiest greetings. May the new year bring peace and the advancement of the kingdom of God in the earth. May pestilence, famine, wars, convulsions of the earth, and the judgments that will surely come, be stayed by the mercy of the Lord for a little season, that the righteous may be found and the wicked still have time to heed the warnings of the servants of God and their own consciences, and turn from their evil ways. May the flood gates of intelligence be opened that all classes of mankind may rise out of ignorance to a more rational, enlightened life. May discoveries and inventions continue, may theories grow into harmony with the truth, and may the application of all knowledge become more ennobling. And with the increased light may crime cease and brotherly love grow in the hearts of men. All this must be, before the Savior comes to reign on earth. We delight not in carnage and destruction but the earth must be prepared and cleansed. We would that men should choose righteousness and avoid the judgments.

FRANCIS M. LYMAN.

WE acknowledge the receipt of beautiful calenders for the new year from Elias Morris and Sons company of Salt Lake City.

RELEASE.—Elder Roy D. Thatcher of the London conference is honorably released to return home.

TRANSFER.—Elder Isaac Wagstaff is transferred from the Grimsby to the London conference.

EXPLORATIONS IN PALESTINE.

THE quarterly statement of the Palestine exploration fund, according to a report in the *London Standard*, contains an account of some very interesting and important discoveries recently made in the Holy Land. The scene of these is a place to the right of the road between Jerusalem and Jaffa, generally pointed out as Gezer, one of the cities taken by Joshua on the invasion of Palestine by the Hebrews.

Mr. R. A. S. Macalister, who conducted the work of excavation, discovered three well marked series of ancient walls, besides one less perfectly defined of earlier date. They consist of rough stones, with not more than a simple hammer dressing. They vary greatly in size, ranging from small pebbles to large boulders. Sun-dried brick also is sometimes found, especially in the third series of walls, besides floors of beaten mud and limestone, and pit ovens. The outer wall has a thickness of fourteen feet.

Of no less importance is the discovery of two caves—one being a burial place of great antiquity, and the other probably a cistern which, however, at some time or another had been used for burial purposes. Several bones found have been examined by the professor. His conclusion is that the race of which they are a remnant were short in stature, none exceeding five feet seven inches, and most of them at least three inches below this. The skull bones were thick and heavy, the form a rather long oval (dolichocephalic). They resemble in many respects the earliest occupants of Europe in the newer Stone (Neolithic) Age, and were certainly a pre-Semitic race. The uncremated remains belonging to the inhabitants of the third, and perhaps the fourth, city, represented a taller race, the average height being about five feet six inches, and the maximum five inches more. They were more strongly built, their faces longer, their noses more prominent, and their skulls slightly more circular. These are supposed to have belonged to the earliest Semitic invaders, that is to the people known as the Amorites.

The explorations have only just commenced on this site, but the finds made are considered of the greatest importance. Professor Macalister, in the remains found, reads the ancient history of this hill covered with the debris of ages. He finds that way back in the stone age it was a fortress inhabited by people who practiced the cremation of their dead. Then came a primitive Semitic race of the early bronze age. These encircled the original fortress with the outer and stronger wall. Evidences of human sacrifices are found from this time, indicating the moral status of the early Canaanites. Two later Semitic occupations followed, the former of which is supposed to have occurred not less than two thousand years B.C. The invaders occupied in turn the ancient hill fortress, which they did not reconstruct, but remains of their dwellings and possessions occur in the higher strata of debris. Other relics prove some communication with Egypt, and one clay cylinder indicates a direct or indirect trade with Babylon.

Such are some of the conclusions arrived at. It is, on the whole, very remarkable how the past history of the race is being brought to light in this age. In every part of the globe the veil is being lifted and we are permitted to look at the past, no longer through the dim glass of myth and tradition alone. There is evidently a purpose in all this. The past has its important lessons applicable to the present. And one of them is, to enable us to avoid the pitfalls and snares into which ancient nations fell, and which caused their destruction, with all their achievements and accomplishments.—*Deseret News.*

TWO CLASSES OF CREED REVISERS.

BY ELDER WILLIS LESTER MANGUM OF THE TURKISH MISSION.

LACK of harmony between principles themselves as embodied in a creed, or inconsistency between certain parts of a creed as compared with reason and Scripture, have ever been causes of contention, dissension and disruption in the Christian body; and, contrary to the desires and prayers of those who sorrowfully see in this a menace to orthodoxy, a house divided against itself, the passing of time only witnesses a multiplication of these divisions.

The history of attempts at reformation and creed revision is a tacit confession of the lack of inspiration on the part of the "reformers" and the authors of the various systems that now call for revision, for inspiration is the gift of God, and God gives truth only. Truth is eternal and changes not. Although we make this unqualified statement, we do not stand with those who deride and make sport of men and communities who have had the power to discern and the courage to confess in part or in whole the errors of their zealous but misguided forefathers; for it still remains that they are more courageous than their deriders, else they would never have brought such distinction upon themselves. The pertinent suggestion contained in the old adage about glass houses and stones is just as applicable to the occupants of one man-made spiritual structure as it is to those of another. Time and history will render a more charitable verdict for such as could see existing errors, and in thought and deed bravely sought to correct them, than it will for those who still hesitate either to remove the known false stones in their spiritual structure or to desert the same in its entirety as something condemned. It sometimes becomes necessary to tear down and cart away in order to make room for something more useful and substantial. It is conceded that he is indeed courageous who acknowledges his faults and mistakes and sets about to rectify them. It is equally self-evident that the degree of his fearlessness and devotion to truth is determined by the fullness of his confession. There are two classes of creed revisers in the world—one recognizes and confesses in part the errors of their fathers and the barrenness of the various Gospel plans advocated throughout the world; the other recognizes and confesses unreservedly and in whole. It is difficult, indeed, for the latter to acknowledge the mistake of their lives, because, just as their revision is more sweeping in its effects, so are the contumely and persecution heaped upon them more general and pronounced.

This latter class before breaking away from old moorings thoughtfully consider the struggle at reformation carried on during the past centuries. They can not deny the scholarship and learning nor the piety and sincerity of such men as Huss, Wycliffe, Jerome of Prague, Savonarola, Luther, Knox, Calvin, and Wesley; neither can they affirm the success of any one of them, for the affirmation is denied in that each refused in part the foundations laid by his predecessors. Now, there come to them these thoughtful queries: "Why could not each succeeding reformer begin where the preceding one left off; thus making their work a work of art and inspiration 'fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,' that it might make 'increase of the body unto the edifying of itself in love?' Why is there not among their followers a unity in faith and belief, for does not the Scripture say that there is but 'one Lord, one faith, one baptism?' Were they not all striving for the salvation of themselves and their fellowmen and for the honor and glory of God?"

For a time, thought and consideration only serve to deepen their perplexities and to convince them of the utter futility of any man or set of men attempting to gather from the mass of teachings and opinions the pure gems of gospel truth, to the total discarding of all that is false. What then shall they do; shall they, because of the admixture of error and the proved inability of man

faultlessly to classify, reject the systems in their entirety? Ah! this query brings to mind a proverb of the Savior's which is now pregnant with meaning: "No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles, else the bottles break and the wine runneth out and the bottles perish: but they put new wine into new bottles, and both are preserved."

This authorized statement determines their course of action: old garments and old bottles must go; a spiritual edifice must not consist of a patchwork or a lean-to. Having thus unreservedly complied with the command of God they are confident that in answer to the prayer of faith He will restore unto them the unchangeable truths of the everlasting Gospel and will also grant them new vessels in which they may be preserved. They are not mistaken; new hearts are given them which swell and burn with the testimony of Jesus, the spirit of prophecy. Once having attained unto this spirit they know it is the only power in heaven or in earth which can again make known "the faith once delivered to the Saints" and reveal the will of the Father to the followers of the Son. This is the united testimony of the Unconditional Creed Revisers whom the Lord is gathering out from the four quarters of the earth, but they are commonly known as "Mormons."

BIBLE AND SCIENCE.

One of the prominent questions in the present theological world is that relating to the origin of the Mosaic religion. Higher criticism having decided that it is all of human—very human origin, it was necessary to venture a guess as to where it came from, and it has been supposed that the Israelites borrowed their ideas, their theology and cult from Babylonia. As already noted in these columns, the Berlin Professor, Delitzsch, has advocated this view.

But it does not commend itself to all students of oriental languages and literature. On the contrary, a great many authorities on that subject point out that the earliest parts of the Old Testament prove conclusively that the author was independent of both Babylonians and Phoenicians. The latter were materialists, while the author of the Pentateuch ascribes creation to the will of intelligent Beings. Besides, the Babylonian chronology is radically different from that of Moses, showing independence in this particular, at least.

The best proof of the Old Testament being a divinely inspired book, whatever were the instruments used in producing it, and whatever was the material they availed themselves of, is found in its own contents. Who can read, for instance, the story of the creation, without feeling impressed that the knowledge of that event was derived from the divine source? The very manner in which it presents the truths it is intended to convey, proves that it was inspired. Was there ever any grander sentence penned in human language than this: "In the beginning, God created the heavens and the earth"? In this it is said that our solar system had a "beginning," without assigning any age to it. Science confirms this. There was a "beginning." Even on the nebular hypothesis of creation, there was a "beginning."

But it is further taught in this brief statement that it is folly to pay homage to the sun, the stars, to beasts or imitations of objects of nature, because all is created by the order of an intelligent Being far above and superior to all that has been created. Why not worship the Creator, instead of the creature? And everywhere, where this account of creation is accepted as true, divine worship is directed toward the true Godhead. Did ever a mere human sentence produce such an effect upon human history?

Then it is very clear that the author of the Mosaic account, even if he was not aware of all that modern science knows, or claims to know about the universe, yet stated the absolute truth in all the matters of which he spoke. And it ought to be clear that he could not have obtained his information from contemporary human sources.

In Genesis the universe is not brought into existence instantaneously. There is a gradual unfolding, from the day the natural forces are set in motion until the earth is completed and made fit to be a human habitation. The entire narrative is in harmony with the most modern ideas on this subject. We see in this venerable account brought before our view, first the simplest forms of matter, all in apparent confusion, then the gradual arrangement into suitable abodes for living beings, and then these living beings rising higher and higher in the scale. And finally man is introduced, as the image of the Creator, the ruler of all the creatures upon the earth.

The point is this, that so much has been told us about an event which no mortal eye witnessed, and that there is not one single statement that contradicts any proved scientific facts. If this is not a proof of divine inspiration, nothing can be proved. But it is. That the Babylonians also had accounts parallel to Biblical accounts, is not strange. Originally there was but one account. It was the one given to our first parents by their divine instructor. Tradition transmitted this account to the various branches of the human family. Naturally, it became changed in the transmission, and differences in the details became more and more numerous and marked, as time passed and communication between different parts of the world was cut off. The Mosaic account follows the original, though it necessarily is very much abreviated, the author's intention only being to use it as an introduction to the law, and not as an independent history of the world. This accounts for its truth, its brevity and its resemblance in some parts to other ancient traditions.—*Deseret News.*

TABERNACLE AND TELEPHONES.

General Manager D. S. Murray of the Rocky Mountain Bell Telephone company, says the *Deseret News*, will shortly arrange with the Tabernacle authorities for the placing of several telephones with large megaphones at such distance from the organ gallery as may be found desirable by experiment, so that when concerts are given in the Tabernacle, any part or parts of the telephone system may be put in immediate connection with the Tabernacle, and a wide circle of listeners given the benefit of the music. In this way the playing of the organ and the singing of the choir can be heard, for instance, all over the state of Montana, or even at any point in Colorado, or in eastern Washington or at any point in Idaho, Wyoming or between this city and Portland. In fact, by arrangement with the Western Union, the music could be heard in Chicago or even further. There is a break of a couple

of hundred miles between Denver and the west end of the Nebraska telephone lines, so that the telegraph wires would have to be utilized for any far eastern connection.

The accomplishment of this thing opens up to view the greatness of this age. The simple possession of a telephone will permit persons to listen to choice music that is being produced over a thousand miles away. What a wonderful achievement it will be for a singer or preacher to have his audience in ten or more states listening intently to every cadence of his voice. The time will probably soon be here when the President of the Church, and the Apostles, in general conference or on other occasions, may be heard not only by ten thousand but by hundreds of thousands, for the extension is unlimited. The Gospel has to be preached to every creature. It is very manifest that the Lord is working to facilitate the great undertaking.

CURRENT EVENTS.

REFERRED TO ARBITRATION.

The embarrassing tangle in regard to forcing Venezuela to pay the amounts due to citizens of foreign countries is happily to be referred to arbitration. All the nations involved favored President Roosevelt as arbitrator, and Great Britain, at least, would have submitted the matter to him without imposing any conditions. Public opinion in the United States was against the President's acting, and he wisely refused and suggested the Hague tribunal. The blockade will probably cease immediately, and the whole matter be referred to an international court. It seems very proper that the matter should go to the Hague for decision. President Roosevelt is not a judicial officer even in his own country, and besides, the United States citizens are interested in the results, for they as well as British, German and Italian citizens have claims against Venezuela. It is important that the international court called the Hague Tribunal should be strengthened; it has been established by international agreement, and it has a work to do in the world.

EARTHQUAKE IN ASIA.

Since the sixteenth of last month violent earthquakes have occurred at Andijan in Russian Turkistan, and as a result the town has been destroyed and probably four thousand lives lost. Only eight hundred bodies had been recovered at last report. Andijan is not far distant from Kashgar, western China, where such a destructive shock took place last August. The survivors are being cared for and transported by the Russian government.

WAR IN AFRICA.

The Sultan of Morocco seems to be in great danger of losing his throne. Ben Hamara, called the Pretender, is carrying on a "holy war" against him on account of his European tendencies and against all Christians. The reports now state that in the victory gained December 23rd near Fez by the Pretender, the Sultan lost four thousand men, dead and wounded.

ARCHBISHOP OF CANTERBURY DEAD.

Dr. Frederick Temple, Archbishop of Canterbury and primate of the Church of England, died December 23rd, being in his eighty-second year. Dr. Temple

suffered only a very short illness, continuing his life's work up to about three weeks before his demise. The late primate was a very strong character and succeeded in his ecclesiastical advancement against the opposition that originated on account of his liberal views and stern character. He was strongly in favor of education and temperance.

CHRIST AND HIS MOTHER.

How sad the story of the Christ forsaken,
And His true friends, as holy men record!
Our keenest sympathies for her awaken,
The dear, sweet mother of our Savior Lord.

How terrible the grief that filled her being,
Standing all powerless to aid or bless
Her own, first-born; yet sensing, hearing, seeing
His groans, His wounds, and all His great distress.

Yet, for redemption's sake, the world's salvation,
By her, and others, 'twas all meekly borne;
No thought of vengeance or retaliation
Came then—or cometh now—to those who mourn.

But, oh! the resurrection's light and glory,—
Christ's triumph over pain and death and gloom,—
Teach, teach, till all shall know the beauteous story
Which banishes the shades of cross and tomb.

SELECTED.

DIED.

SPANGENBURG.—Of pneumonia, December 5, 1902, Peter F. O. M. Spangenburg, born April 5, 1902; interred in the Grimsby cemetery.

FEWENS.—At Pocatello, Idaho, of typhoid fever, Mrs. Emma Anna Holder Fewens, wife of George Fewens. Deceased was the daughter of Edwin and Mary Holder and born in Birmingham, England, 1874. She leaves a husband and three children to mourn her death.

BUCK.—December 13, 1902, at Marriot's settlement, near Ogden, Utah, Lucy Cuthers Buck, in childbed, born at Arnold, Nottingham, England, March 27, 1875. Deceased was the daughter of the late Charles and Sarah Cuthers of the Arnold branch, Nottingham. Her gentleness and kindness under all circumstances endeared her to the hearts of all those with whom she associated.

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